

English Section



Editor : Diljit Singh 'Bedi'

DAYS COMMEMORATING HISTORICAL EVENTS

(16th January to 15th February)

16 January	Sri Guru Har Rai Sahib was born at Kiratpur Sahib. (16-1-1630)
17 January	The Govt. accepted Shiromani Gurdwara Parbandhak Committee as the new name of Central Management Board. (17.1.1927)
18 January	Sher Singh (younger son of Maharaja Ranjit Singh) installed as Maharaja. (18.1.1841)
19 January	The Keys Agitation won by the Sikhs. The Governement handed over the keys to the Sikhs. (19.1.1922)
22 January	Delhi court awarded death sentence to Bhai Satwant Singh, Bhai Kehar Singh and Balbir Singh (In Indira Gandhi murder case). (22.1.1986)
24 January	129 members of SGPC and over one lac Sikhs took a vow before Akal Takht Sahib to lay their lives for Punjabi Suba. (24.1.1960)
25 January	Sikh Jatha reached Tarn Taran Sahib. The hired men of Mahant attacked the Sikhs. Several Sikh including Bhai Hazara Singh and Bhai Hukam Singh seriously wounded. (25.1.1921)
26 January	Baba Deep Singh Shaheed born in Pahuwind (Amritsar). (26-1-1682)
30 January	Martydom of Bhai Haqiqat Rai. (30.1.1742)
31 January	Ban on the Sikh sword withdrawn. A notification declared that Kirpan was not a weapon. (31.1.1936)
10 February	Anglo Sikh battle at Sabhraon. The Sikhs lost the battle due to treason of Lal Sinh, Teja Sinh and Gulab Sinh Dogra. Martydom of Sardar Sham Singh Attariwala. (10.2.1846)
15 February	Akali Dal swept the SGPC elections. (15.2.1939)



In continuation with the last edition:

SRI GURU GOBIND SINGH JI **(1666-1708)**

-S. Surjit Singh 'Gandhi'

**We are taking pleasure while publishing these contents from the book
'History of the Sikh Gurus' by S. Surjit Singh Gandhi former Head of Sikh
History Research Board (SGPC).**

Gathering at Anandpur

CREATION OF THE KHALSA & ITS SIGNIFICANCE

The Guru ji decided to put his plan into operation on the 1st of Baisakh 1756 BK (March 30, 1699). He sent *Hukamnamas*¹ to his followers inviting them to visit Anandpur on the Baisakhi festival. He specially exhorted the Sikhs to come with their hair and beards unshorn.²

Five Beloveds (Panj Piyaras)

Thus the Sikhs who gathered at Anandpur were in a large number. After the morning service, the Guru ji drew out his sword and cried, 'Is there anyone here who would lay down his life for Dharma' It was an amazing call and no wonder, it struck consternation among the gathering. The Guru ji repeated the call. At the third call, Daya Ram, a Khatri of Lahore rose: from his seat and offered his head. The Guru ji seized the man by arm and dragged him into the adjoining enclosure where a few goats had been kept tied (the fact which was not known to the people), and seating him there killed one of the goats. He came out with the sword drenched in blood and showing it to the multitude asked for another man. There was again silence and when the Guru had repeated his request for the third time, Dharm Das, a jat from Delhi, came forward to sacrifice himself for the Guru. He too was taken to the enclosure, was seated by the side of Daya Ram and another goat was killed. In the same way, three other men stood up one after the other and offered themselves for the sacrifice. One was Mohkam Chand, a washer man of Dwarka, another was Hirnmat, a cook of Jagan Nath, and the third was Sahib Chand a barber of Bidar.

With these 'Five Beloveds' as they came to be called, the Guru ji proceeded to lay a new the foundation of Sikhism. Thus a Khatri, a Brahmin and three low-castes (Shudra) formed the nucleus of the Khalsa.

New Initiation Ceremony

Then the Guru ji proceeded to initiate them to his new order by a new method. The method of initiation which Guru Nanak had introduced and which had hitherto been current in Sikhism was charan pahul according to which the neophytes were asked to drink the water, which had been touched by the Guru's toe. During Guru Arjan, this initiation rite underwent a little change. The water was not touched by the Guru's toes but simply placed under the cot of the Guru. Evidently the Ideal behind the rite was to develop the sense of surrender and humility. But in the context of the changed situation, this ideal was no longer required. Accordingly the Guru changed its entire spirit.

Preparation of 'Amrits'

The Guru took water in an iron vessel, stirred it with Khanda or a double-edged dagger, to the recitations of the hymns --Japji; Jap Sahib; Anand, Swayyas and Chaupai. Sugar crystals called Patashas, which incidentally the Guru's wife, Mata Sahib Kaur brought at the moment were mixed in the water. This was considered to be propitiatory in the sense that the initiates would henceforth be blessed with the grace of womanly sweetness.

Baptism

The nectar, thus prepared, was administered to the Five Beloveds from the same bowl to signify their initiation into the casteless fraternity of the Khalsa. The Guru gave them five palmfuls of Amrit to drink. He sprinkled it five times on their hair and their eyes and caused them all to repeat 'WAHGURU JI KA KHALSA, WAHGURU JI KI FATEH.' At this, the Guru gave them all the appellation of the Singhs or Lions.⁴ The most important thing in the process of the preparation of Amrit was the substitution of the double-edged dagger in place of the Guru's toe. This thing marked the shift from the ideal of humility and surrender to the one of self-assertion and self-reliance.

Baptism, a rebirth

The baptism symbolised a rebirth by which the initiated were considered as having renounced their previous occupations (Krit Nash) for that of serving the cause of righteousness, of having severed their family ties (Kul Nash) to become the family of Gobind, of having rejected their earlier creeds (Dharma Nash) for the creed of Khalsa; of having given up all ritual (Karm Nash) save that sanctioned by the Sikh Faith.⁵ They were to have a unique uniform.

Five K's

They were always to wear five K's. Kes or long unshorn hair gathered in the top-knot, (nor were they to cut any hair of the body); Kanga, or comb; Kirpan, dagger or sword; Kara, steel bracelet; and Kachh, undershort. Without any cost, this measure not only gave a manly bearing and suited to the ideology in which they were nurtured, but also made it impossible for them in future to conceal their identity as some Sikhs at Delhi had

done at the time of Guru Tegh Bahadur ji's execution. Moreover, with these five emblems, the Sikhs would be quite distinct from both the Hindus and the Muslims, and their group consciousness would be intensified.

Six rules of Conduct

In addition to the five emblems, the initiated were to observe six rules of conduct (Rehat), Firstly they were not to cut any hair on any part of their body. Secondly they were disallowed to smoke, chew tobacco or take alcoholic drinks. Thirdly they were not to eat an animal which had been slaughtered by being bled to death, as was customary with the Muslims, but only Jhatka meat where the animal had been despatched with one blow. Fourthly, they were forbidden to molest the person of Muslim women. Fifthly, they were to tie turban and not to wear cap. (Hoe Sikh Sar Topi- dhare, Sat Janam Kushti hoe Mare.) Sixthly, the Guru ji enjoined upon the Khalsa to be strictly monogamous. Regarding sexual matters, the Guru ji said that his father Guru Tegh Bahadur ji had given him these instructions which should serve as a guide to the Sikhs:

"O son, as long as there is life in the body, make this thy sacred duty ever to love thine own wife more and more. Approach not another woman's couch either by mistake or even in a dream. Know, that the love of another's wife is a sharp dagger. Believe me death entereth the body by making love to another's wife. They who think it great cleverness to enjoy another's wife, shall in the end, die the death of dogs". Again the Guru ji declared:

"Par Nari Ki Sej

bhul supne hun na Jaiyo"

(Never enjoy, even in dream, the bed of a woman other than your own wife)

The Preceptor Disciple Identification

The more remarkable episode in this connection was that the Guru having administered Amrit to the Five Sikhs stood up in supplication and with folded-hands begged them to baptise him in the manner as he had baptised them. They were amazed at such a strange request, but he' silenced them by saying that he too wanted to be one of them, that as he was their Guru, they collectively should be his Guru. The 'Five Beloved' initiated the Guru to the order of the Khalsa according to new rite. After this, there remained no difference between the baptised Sikhs and the Guru. They were to be his Khalsa, body of his body & soul of his soul, nay his otherself. his beloved ideal (suhird). The Guru ji thus merged himself In the Khalsa and the whole body of the Khalsa was invested with the dignity of Gurudom. Thenceforward the principle was established that five Sikhs could represent the Khalsa and conduct ceremony of initiation. As many as 80000 men were baptised in a few days. The Guru also sent instructions that those who called themselves Sikhs should get themselves confirmed by receiving the new baptism. The baptised Sikhs, were termed as the 'Khalsa'⁶. The term was not without a precedent. In the pro-Khalsa

period, the term Khalsa was restricted to such privileged Sikhs as were virtually directly connected with the Gurus and whose subordination to the masands was simply de jure. "The word Khalsa in the sense of the privileged Sikhs Occurs in a Hukamnama (fiat) issued by Hargobind and also in that issued by Guru Tegh Bahadur⁷. But with Guru Gobind Singh anyone who is baptised by a new method and abides by the instructions of the Guru was the respectable member of the Khalsa Brotherhood.

Apart from wearing five emblems and Observing six rules of conduct, the Sikhs were expected not to pay homage to any external object except the Granth, not to recognise caste prejudices, superstitions, empty rituals, esoteric and ascetic practices. They were to have faith that the Guru was always present in the general body of the Khalsa and that wherever even five Sikhs were assembled, the Guru would be with them. They were free to marry themselves without any caste considerations.

No Social Intercourse with Minas, Dhir Maliyas and Ram Raiyas

But they were to have no social or matrimonial relations with smokers, with persons who shaved, with persons who killed their daughters and with the descendants or followers of Prithi Chand, Dhir Mal, Ram Rai and those masands who had fallen away from the tenets and principles of Guru Nanak. They were not to worship idols, cemeteries or cremation grounds. They were to rise at dawn, bathe and recite the hymns of the Guru ji.

According to the news-writer of the period, the Guru ji is reported to have said, "I wish you all to embrace one creed and obliterate differences of religion. Let the four Hindu castes who have different rules for their guidance abandon them all, adopt the one form of adoration and become brothers. Let no one deem himself superior to another. Let men of the four castes receive my baptism, eat out of one dish and feel no disgust or contempt for one another."⁸ The Sikhs were to live a truthful life and would never allow his attention to be deviated from Immortal God. The Guru ji, in fact, recommended an unqualified worship of One True Lord, as it was set out by him in his Jap, Akal Ustat and other compositions. All beliefs, rituals or ceremonies that implied the recognition of anything but the one True Lord were categorically rejected as is evident from the following Swayya in which a direct reference is made to the Khalsa.⁹

"He who repeateth night and day the name of Him
Whose enduring light is unquenchable,
Who bestoweth not a thought on any but the One God
Who hath full love and confidence in God
Who putteth not faith even by mistake in
fasting, or worshipping cemeteries, places of
cremation, or Jogis' places of sepulture

Who only recognizeth the one God and not
pilgrimages, alms, the non-destruction of life,
Hindu penances or austerities;
And in whose heart the light of the Perfect
One shineth, he is recognised as a pure member
of the Khalsa".

SIGNIFICANCE

Caused a great stir

The creation of the new order of the Khalsa had manifold ramifications. It caused a great stir in the body-social of the Sikhs themselves. Some embraced the order of the Khalsa, others reacted despondently. Some of the Sikhs cautioned against accepting the innovations till written orders from the Guru were received. Some others remarked that the code was extremely tough and also incompatible with our family traditions and customs. Many explained that the code was creation of the preceptors themselves. The situation led, at some place, to dissensions¹⁰ among the Sikhs while at others it resulted in tension between the Sikhs and the non-Sikhs. Khatries and Brahmins, by and large, remained aloof. Some of them professed that they had faith in the religion of Guru Nanak and other Gurus; but many out of them refused to renounce the teachings of the Vedas and Shastras. They had been quite willing to pay lip service to the ideal of a casteless society; but they loathed to soil their lips with nectar from the same bowl and to commit themselves to the task of the new order with the result that many of them reverted to Brahmanism. Some remained just Sikhs better known as 'Sahjdhari', and very few of them entered the order of the Khalsa.

Leadership changed hands

This thing had important social repercussions. Hitherto, the leadership had remained in the hands of non-militant urban Khatries from whom majority of the masands were drawn; but now the position changed. Jats formed the bulk of the converts being large in number, took up the leadership from the Khatries with the result that "the rise of militant Sikhism became the rise of Jat power in the Punjab". The social status of the Jats who were technically low in the caste hierarchy also improved. To Koer Singh¹¹ the Khalsa became the movement of the hitherto neglected classes in the social organisation of the Hindus. The people belonging to scavenger class rejoiced¹² in this august body. The Guru also felt proud of them and called them as his sons (Rangretta Guru ka Beta). Jats in particular were conscious of this change in the complexion of the society.

Balanced Combination of the ideals of Bhakti and Shakti

Ideologically, the Khalsa aimed at a balanced combination of the ideals of Bhakti

and Shakti or to express it in the modern terminology, the Khalsa was to be a brotherhood in faith and brotherhood in arms at one and the same time. The Guru's injunctions included that the Khalsa should bear arms, Kirpan, being one and the most important of them, that they should use double-edged sword in the preparation of the Amrit, and use of the appellation of Singh at the end of each name signified the martial valour, the Khalsa was expected to inculcate. Sword became an object of worship with the Sikhs, for it symbolised power and safety. The sentiment of the Sikhs for the sword was so much that God was given the name of 'All Steel' by the Guru. This being so, those who worshipped sword were promised exemptions from every other kind of religious rites or ceremonies and he was to be regarded as the Khalsa "who combats in the van, who mounts on the war horse, who is ever waging war and who is continuously armed."¹³

The Guru himself says:-

"I am the son of a brave man, not of a Brahmin
How can I perform austerities?
How can I turn my attention to thee,
o Lord, forsake of domestic affairs?
Now he pleased to grant me the boon
I crave with clasped hands
That when the end of my life cometh,
I may die fighting in a mighty battle."¹⁴

As is evident from the utterances of the Guru in connection with the Khalsa, the soldiery qualities were given place of eminence. In fact militarism was adopted as an article of faith. The Guru says'-

All steel, I am thy slave
Deeming me, thy own, preserve me;
Think of mine honour, whose arm thou has taken,
Deeming me thine own, cherish me
Single out and destroy mine enemies
May both my kitchen and my sword
prevail in the world.¹⁵

The Guru's primary concern was thus with his kitchen (Degh) and his sword (Tegh), the one as the emblem of service to assist the weak, the helpless and the oppressed and the other the emblem of power to extricate the tyrants, and the Khalsa was the instrument that he created to achieve his two-fold purpose.¹⁶

Transformation of the psyche of the people

All this, coupled with the new awareness of social egalitarianism had a miraculous

effect on the psyche of the disciples of the Guru. Teja Singh¹⁷ and Dr Ganda Singh have observed that, 'even those people who, had been considered dregs of humanity were changed, as if by magic into something rich and strange. The sweepers, the barbers, and confectioners who had not even touched a sword and whose whole generations had lived as grovelling slaves of the so-called higher classes became under the stimulating leadership of Guru Gobind Singh doughty warriors who never shrank from fear and who were ready to rush into the jaws of death at the bidding of the Guru'. According to Gourdon 'the dry bones of an oppressed peasantry were stirred into life, and the institution of the Sikh baptismal rite at the hands of a few disciples any where-in a place of worship, in a house or by the road side-brought about the more full and wide spread development of the new faith.' In this way, within a few months, a new people were born, bearded & beturbaned, fully armed and with a crusaders' zeal to build a new commonwealth. They implicitly believed that 'the Khalsa shall rule, their enemies will be scattered, only they that seek refuge will be saved.'

Emergence of a new social pattern

From sociological point of view, the Khalsa represented a new pattern wherein tribal or caste affiliations had no room, nor were the superstitions, demeaning ceremonies and empty rituals given any accretion. On the other hand, it stood for broad outlook transcending parochial prejudices. Even the differences on the basis of religion were considered irrelevant or the creations either of the ignorance or of opaque understanding. Exactly this impression emerges when the Guru dined into the ears of his disciples that the four tribes of the Hindus, the Brahmins, Kashatryas, Vaishnavites and Sudras, would like beetleleaf, chuna (lime), Supari (beetle-nut) and Katha become all of one colour¹⁸ when well-chewed. The Khalsa stood for righteousness, social equality, faith in Nirgun God, honest labour, and division of its fruit and repudiation of all types of exploitation. Evidently, this type of social pattern was more fit for arousing the dormant energies of the people and making them flow into the channel which fed the national stream of the country.

Notes and References:

1. The Guru sent Fiat (Hukamnamas) to the following effect to all the Sangats, wherever they were: The Sikhs should come to me wearing long hair. Once a man becomes a Sikh he should never shave himself. He should not touch tobacco and should receive baptism of the sword. Suraj Parkash iii 21. See also Gur Sobha, v.
2. Gur Sobha"; p. 18.
3. Gur Bilas by Koer Singh, p. 127 .
4. 'Singh' which is up-Bransh form of the Sanskrit word 'Sinha', meaning lion was commonly used as suffix by the Rajputs, Gurkhas and many other belonging to Hindu Martial

- classes. Notable thing, however is that all sikhs are Singhs, all Singhs are not Sikhs.
5. Khushant Singh : A History of the Sikhs, P.84.
 6. The exact import of the term Khalsa provides an interesting study. Dr. Earnest Trumpp, the author of *Adi Granth* (1877) holds that it is an Arabic term meaning personal estate. The baptised Sikhs were the personal estate of the Guru. Cunningham writes that Khalsa or Khalisa is an Arabic derivation and has such original or secondary meaning as pure special five and Co. In the revenue records of the Sultans and the Mughals Khalsa denoted the land as directly held by crown as distinguished from the land held by the tributary Chiefs. The Khalsa either to denote the Kingdom of the Guru or that the Sikhs are pure chosen people. The Guru called his baptised Sikhs the Khalsa because they constituted the valued property of the Guru. They were not his paid soldiery but were a body of volunteers who were ever prepared to shed their blood for him.
 7. The photostat copies appear in 'Huk amnamas' ed: by Dr. Ganda Singh on serial Nos. 5 and 8.
 8. The above address is based on the report or a news-writer sent to the Mughal Court as it is vouched for by the Persian Historian Ghularn Mohi-ud-din (Teja Singh & Ganda Singh: *A Short History of the Sikhs*, p. 68).
 9. For translation of the relevant portions of Guru Gobind Singh's compositions see the *Sikh Religion* vol. v, PP. 261-3, 306-10.
 10. Refer to 'Gur Sobha' quoted extensively in 'Banur Had order' by Ajit Singh Bagga on pp. 78-82.
 11. Koer Singh understands that the rise of the Jat power was the direct result of the creation of the Khalsa. A close study of the Chapter IX of *Gur Bilas* makes it abundantly clear that the lower classes felt a sense of pride to join the new order and in a way, it found in it the augury of new era for themselves.
 12. It was the magic touch that the most despised caste of scavengers, who now became Mazahabi Sikhs proved to be best fighters after institution. Jiwan Singh, a Mazahabi Sikh who fell fighting at Charnkaur was considered to be one of the best generals.
 13. Cunningham: *History of the Sikhs*, pp. 375.6.
 14. Macauliffe: *Sikh Religion*, vol v, p. 312.
 15. *Ibid.*, p. 31 I.
 16. I. B. -Bannerjee: *Evolution of the Khalsa*, p. 118.
 17. Teja Singh & Ganda Singh: *A Short History of the Sikhs*.
 18. Malcolm Sir John : *Sketch of the Sikhs*, P.45.

Cont...



ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਭਤਰ ॥



ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ

Sri Akal Takhat Sahib, Sri Amritsar (Pb.) India

ਨੰਬਰ 2009/3355

ਮਿਤੀ 20-7-2009

ਅੱਜ ਮਿਤੀ 5 ਸਾਵਣ ਸੰਮਤ ਨਾਨਕਸ਼ਾਹੀ 541 (20 ਜੁਲਾਈ 2009) ਨੂੰ
ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਵਿਖੇ ਪੰਜ ਸਿੰਘ ਸਾਹਿਬਾਨ ਦੀ ਇਕੱਤਰਤਾ ਵਿੱਚ ਪ੍ਰਵਾਨ ਕੀਤਾ

ਮਤਾ ਨੰਬਰ 2

ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਵਿਖੇ ਨਿਰੰਤਰ ਸ਼ਕਾਇਤਾਂ ਪੁੱਜ ਰਹੀਆਂ ਹਨ ਕਿ ਕਈ ਥਾਈਂ ਸਮਾਗਮਾਂ ਸਬੰਧੀ ਪ੍ਰੋਗਰਾਮਾਂ ਦੇ ਇਥੇ-ਉਥੇ ਵਿੱਚ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੇ ਬਰਾਬਰ ਵਿਅਕਤੀਆਂ ਦੀ ਫੋਟੋ ਛਾਪੀ ਹੁੰਦੀ ਹੈ, ਜੋ ਕਿਸੇ ਤਰ੍ਹਾਂ ਵੀ ਉਚਿਤ ਨਹੀਂ ਹੈ। ਇਸ ਲਈ ਸਮੂਹ ਸਾਧ ਸੰਗਤ ਨੂੰ ਵਿਚਿਤ ਕੀਤਾ ਜਾਂਦਾ ਹੈ ਕਿ ਕਿਸੇ ਵੀ ਸਮਾਗਮ ਸਬੰਧੀ ਪ੍ਰੋਗਰਾਮ ਆਦਿ ਦੇ ਪੋਸਟਰਾਂ ਪੂਰ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀ ਫੋਟੋ ਦੇ ਬਰਾਬਰ ਕਿਸੇ ਵਿਅਕਤੀ ਦੀ ਫੋਟੋ ਨਾ ਛਾਪੀ ਜਾਵੇ। ਅਜਿਹਾ ਨੋਟਿਸ ਵਿੱਚ ਆਉਣ 'ਤੇ ਸਬੰਧਤ ਵਿਰੁੱਧ ਗੁਰਮਤਿ ਮਰਜ਼ਾਦਾ ਅਨੁਸਾਰ ਕਾਰਵਾਈ ਕੀਤੀ ਜਾਵੇਗੀ।

(ਗੁਰਬਚਨ ਸਿੰਘ)
ਜਥੇਦਾਰ



ੴ ਸਾਹਿਬੁ ਨੀ ਕੀ ਫਤਹ ॥

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ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ

Sri Akal Takhat Sahib, Sri Amritsar (Pb.) India

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ਮਿਤੀ 14-12-2012

30 ਮੱਘਰ, ਸਮਤ ਨਾਨਕਸ਼ਾਹੀ 544 (14 ਦਸੰਬਰ 2012) ਨੂੰ
ਸ੍ਰੀ ਅਕਾਲ ਤਖ਼ਤ ਸਾਹਿਬ ਵਿਖੇ ਪੰਜ ਸਿੰਘ ਸਾਹਿਬਾਨ ਦੀ ਇਕੱਠਰਤਾ ਵਿੱਚ ਹੋਇਆ

ਦਿਸ਼ਾ-ਨਿਰਦੇਸ਼

ਦੇਖਣ 'ਚ ਆਇਆ ਹੈ ਕਿ ਸਤਿਕਾਰਯੋਗ ਸਿੱਖ ਗੁਰੂ ਸਾਹਿਬਾਨ ਜੀ ਦੀਆਂ ਤਸਵੀਰਾਂ ਦੇ ਨਾਲ ਅਖਬਾਰਾਂ, ਰਸਾਲਿਆਂ ਦੇ ਹੋਰਡਿੰਗ ਬੋਰਡਾਂ ਵਿੱਚ ਵਿਅਕਤੀਗਤ ਤਸਵੀਰਾਂ ਪ੍ਰਕਾਸ਼ਿਤ ਕੀਤੀਆਂ ਜਾਂਦੀਆਂ ਹਨ, ਜੋ ਅਤਿ ਨਿੰਦਣਯੋਗ ਹੈ। ਸਮੂਹ ਪ੍ਰਕਾਸ਼ਕ ਅਦਾਰਿਆਂ, ਸਿੱਖ ਸੰਗਠਨਾਂ, ਸਿੱਖ ਸੰਸਥਾਵਾਂ ਅਤੇ ਸਭਾ ਸੁਸਾਇਟੀਆਂ ਨੂੰ ਦਿਸ਼ਾ-ਨਿਰਦੇਸ਼ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ ਕਿ ਅੱਗੇ ਤੋਂ ਕਿਸੇ ਵੀ ਰੂਪ ਵਿੱਚ ਸਿੱਖ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀਆਂ ਤਸਵੀਰਾਂ ਨਾਲ ਕਿਸੇ ਵੀ ਵਿਅਕਤੀ ਵਿਸ਼ੇਸ਼ ਭਾਵੇਂ ਉਹ ਧਾਰਮਿਕ, ਸਮਾਜਿਕ ਜਾਂ ਰਾਜਨੀਤਿਕ ਹੋਵੇ, ਦੀ ਤਸਵੀਰ ਪ੍ਰਕਾਸ਼ਿਤ ਨਾ ਕੀਤੀ ਜਾਵੇ। ਅਜਿਹਾ ਕਰਨ ਵਾਲੇ ਵਿਰੁੱਧ ਗੁਰਮਤਿ ਮਰਯਾਦਾ ਅਨੁਸਾਰ ਸਖ਼ਤ ਕਾਰਵਾਈ ਕੀਤੀ ਜਾਵੇਗੀ। ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਪਾਵਨ ਪਵਿੱਤਰ ਗੁਰਬਾਣੀ ਤੇ ਗੁਰਮਤਿ ਵਿਚਾਰਪਾਰਾ ਦਾ ਅਦਬ ਸਤਿਕਾਰ ਕਰਨਾ ਸਾਡਾ ਸਾਰਿਆ ਦਾ ਪਰਮ ਧਰਮ ਕਰਤਵ ਹੈ।

इन्द्राक्षरिणः श्रीमान्
(विद्यमानः मित्रः)

(ਟਿਕਥਾਲ ਸਿੰਘ)
ਜਥੇਦਾਰ ਤਖਤ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਜੀ,
ਪਟਨਾ ਸਾਹਿਬ (ਬਿਹਾਰ)

(ਤਰਲੋਚਨ ਸਿੰਘ)

ਜਥੇਦਾਰ
ਤਖ਼ਤ ਸ੍ਰੀ ਕੇਸਗੜ੍ਹ ਸਾਹਿਬ,
ਸ੍ਰੀ ਅਨੰਦਪੁਰ ਸਾਹਿਬ।

चक्रं ३४५५ नं० ३

(ਬਲਵੰਤ ਸਿੰਘ)

ਜਥੇਦਾਰ,
ਤਖ਼ਤ ਸ੍ਰੀ ਦਮਦਮਾ ਸਾਹਿਬ,
ਤਲਵੰਡੀ ਸਾਬੋ (ਬਠਿੰਡਾ)।

3.474-2

(ਗੁਰਬਚਨ ਸਿੰਘ)
ਜਥੇਦਾਰ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ,
ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ।

ਪ੍ਰਤੀਪਤਿ
(ਪ੍ਰਤੀਪਤਿ ਸਿੱਖ)

ਹੈਂਡ ਗ੍ਰਿੱਬੀ,
ਰਖਤ ਸੋਚਕੰਡ ਸ੍ਰੀ ਹਜ਼ੂਰ ਸਾਹਿਬ,
ਨਾਂਦੋੜ (ਮਹਾਂਰਾਸ਼ਟਰ)।